LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

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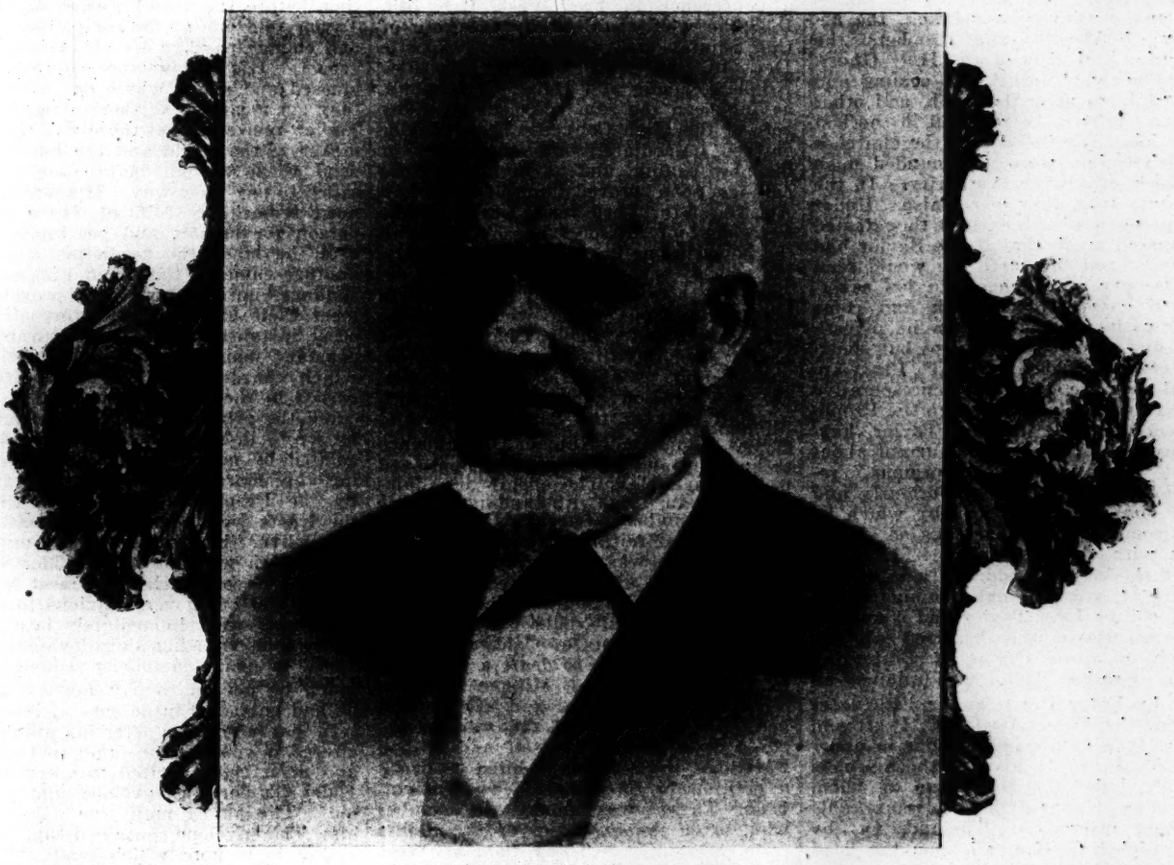
SKETCH OF THE LIFE OF PRESIDENT JOHN TAYLOR.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT JOHN TAYLOR

The subject of this brief sketch, President John Taylor, was the third President of the Church of Jesus Christ of Latter-day Saints. He was born at Milnthorpe, Westmoreland county, England, Nov. 1st, 1808. His parents, James and Agnes Taylor, were members of the Church of England. Naturally enough they taught their children adherence to the principles of that faith. Their son John early manifested a strong reverence for God and sacred truths. He was very prayerful, and thoroughly conscientious in his course. At the early age of 15 he exhibited an independence of character as well as such pronounced convictions of his own mind that he left the Church of England and joined the Methodists. Soon after becoming identified with the latter sect he was appointed a local preacher and labored diligently as such until he emigrated to America in 1828. While occupied as a Methodist preacher, and associated with a much older minister of the same persuasion, he said to his companion one day: "I feel impressed that I am going to America to preach the Gospel." And with this inspiration he also expressed the conviction that while they were doing and teaching about the best they knew, there was something lacking, and they did not possess the Gospel in its fullness, as taught by the Savior and His ancient Apostles.

Upon his arrival in America he made a brief sojourn in New York, Brooklyn and Albany, and shortly afterwards joined his parents in Toronto, Canada,

who had preceded him two years previously to that place. While residing in Toronto he married Miss Leonora Cannon, of the Isle of Man, who is an aunt to President George Q. Cannon, who has for many years been a member of the First Presidency of the Church. His mind constantly leading into researches for divine truth, and being convinced that the churches extant were far from the one established by the Messiah, he associated himself with a number of well informed, independent thinking gentlemen for the purpose of studying the Holy Scriptures. Some of his associates were members of the same church as himself and laboring under similar convictions. They consequently felt free and untrammeled in their researches to follow their own impressions of the Scriptures, independent of any constructions which were placed upon them by orthodox "Christian" teachers and commentators. Through their careful and prayerful investigation they became convinced of and were much impressed with the clearness with which certain great truths (almost unnoticed by the preachers of his time) were set forth in the Bible, such as the ministration of angels in the last days, the restoring of the everlasting Gospel in all its ancient purity and power, the necessity of immediate and continuous revelation, the necessity of Apostles and Prophets, the inspiration and gifts of the Holy Ghost, the gathering of Israel, the coming and reign of Jesus upon the earth, and other glorious truths to be revealed in the last days. They concluded that the churches of Christendom were not founded upon the Rock of Divine Authority. If the Bible was true, they were false. Under such pronounced convictions they fasted and prayed much that if the Savior had a church upon the earth He would send a messenger unto them. In his eagerness to possess more truth and come nearer to its perfect fullness he investigated and received Irvingism, but shortly afterwards Elder Parley P. Pratt appeared upon the scene as a representative of the restored Gospel through the Prophet Joseph Smith. Brother Taylor, having heard the false rumors current about Joseph Smith and the "Mormons," received Elder Pratt very cautiously and asked him many questions by which he could compare the teachings of Elder Pratt with the Scriptures. They also invited the latter to address them in public, and after a thorough examination of his teachings John Taylor and a number of his associates were baptized into the Church of Jesus Christ of Latter-day Saints. Brother Taylor was ordained an Elder by Elder Pratt, and a little later set apart by Elders Parley P. Pratt and Orson Hyde as presiding Elder in upper Canada. In the baptism of these people, which included the noble man of whom we write, was fulfilled a remarkable prophecy uttered in Kirtland, O., by Elder Heber C. Kimball upon the head, of Parley P. Pratt, which, with other items contained in the prediction, was the statement that Brother Pratt should find in Canada a people prepared to receive the Gospel. This was literally verified. Elder Taylor was diligent and efficient in preaching the Gospel in Canada. He was a wood turner by trade, and plied his avocation to secure a livelihood for himself and family. In 1837 the Prophet Joseph, with other brethren, visited Toronto and under the Prophet's hands Elder Taylor was ordained a High Priest. He made several visits to Kirtland before removing with the Saints to the west, and was usually the guest of the Prophet Joseph Smith. During the great Apostacy of 1837, when many leading men turned away and became so embittered against the Prophet that the lives of men who defended him were endangered, Elder John Taylor stood up boldly in the Kirtland Temple in the midst of foes, and with that eloquent power which came from God, and which ever characterized Elder Taylor's speech, and declared that Joseph Smith was a Prophet of the living God and had not fallen, as alleged by apostates. He was equally diligent in private conversation, in maintaining the integrity of the Prophet Joseph and spreading the Gospel among the people. From Canada he removed to Kirtland by request of the Prophet. From Kirtland he removed to Missouri, joining the body of the church in Far West in 1838. In his migration he preached the Gospel on the way and organized a branch of the church near Indianapolis, Ind. Before reaching Far West, himself and little company of twenty-four people encountered a mob, led by two ministers, Abbott Hancock, a Baptist, and Sashiel Woods, a Presbyterian. July 8th, 1838, the Lord, by revelation, called Elder Taylor to the Apostleship to fill the vacancy occasioned by the fall of John F. Boynton. At a conference in Far West, Oct. 5th, 1838, he was sustained by the vote of the Saints, and ordained an Apostle Dec. 19, the same year, by Apostles Brigham Young and Heber C. Kimball, having been the same day sustained by vote of the High Council. Elder Taylor entered immediately into the duties of his new calling, and as in all previous callings soon proved himself truly an Apostle of the Lord Jesus Christ. While a resident of Missouri he shared in all the persecutions heaped upon the Saints. He was so bold and powerful in his defense of their rights, and so terrible in his denunciations of the wicked that he was designated "The Champion of Right," and this title was ever after accorded him by the Latter-day Saints. On one occasion he was selected, with a small body of the Saints, to go and protect Adam-Ondi-Ahman. His influence to buoy up and encourage the oppressed was remarkable. The enemy at Adam-Ondi-Ahman, notwithstanding their superior numbers, retreated before this little band of faithful patriots, of whom John Taylor was a leading member. While Joseph and Hyrum Smith were imprisoned in Missouri Elder Taylor paid them several visits. He was selected by the Saints of Caldwell county one of a committee to draft a memorial to the legislature of Missouri, setting forth the persecutions, and asking that body for a redress of the wrongs imposed upon them. Himself and Bishop Partridge were also appointed to write a petition to the general government. Elder Taylor was among the number who, after the expulsion of the Saints from Missouri, returned to Far West to fulfill a revelation given July 8th, 1838, that the Twelve were to take their departure for their mission to Europe on April 26th, 1839, from the Temple grounds in Far West. The enemy having learned of this revelation, swore that it should not be verified. They were baffled, however. The brethren arrived upon the spot soon after midnight, held a conference, excommunicated a number of persons, and ordained Wilford Woodruff and George A. Smith to the Apostleship. On the 8th of August Elder Taylor left Nauvoo for England. He was sick for eleven weeks on his way. He left his family in the old military barracks at Montrose, Iowa, in very poor circumstances. Most of the Twelve and many of the Saints were sick, having just passed through the persecutions and hardships attending their residence in and exodus from Missouri. Elder Taylor was a man of great faith in God and believed thoroughly in preaching the Gospel "without purse or script." When traveling to a certain destination, if he had but a pittance he would purchase with that, transportation in the best conveyances attainable, thus placing himself among the best educated people in his travels. When his means were exhausted, with an inexhaustible store of faith, he would stop and preach the Gospel. The Lord would raise up friends who would give him money, with which he would proceed on his journey. In doing this he would never ask a human being for help. He asked the Lord, and his prayers never went unanswered. His course was pre-eminently the true pattern which should be followed by the servants of the Lord in missionary work. When they were about to sail from New York to Liverpool, himself and two other brethren were almost destitute of means, not having sufficient to pay one passage, much less three. Notwithstanding their predicament, a very short time before the vessel was to sail Elder Taylor told one of his companions to go and engage passage for all three to Liverpool. His fellow-laborers were nonplussed and asked where on earth could they get means in so short a time. Elder Taylor answered that there was plenty of means in the world and the Lord would send them enough before the vessel sailed to pay their way. His words were most remarkably fulfilled. He asked no person for money, and yet immediately after he made the prediction one after another came to them and proffered assistance, until enough was provided to meet their expenses to Liverpool. Another instance, which but illustrates the constant manifestations of Providence which characterized his entire life, occurred in the Isle of Man. He had secured the printing of some tracts, which he wrote in reply to the falsehoods circulated by ministers and others regarding the character and doctrines taught by the Prophet Joseph Smith. When the tracts were ready the printer would not deliver them until every penny was paid which was due him. Elder Taylor did not have sufficient to meet the demand, and being very anxious to obtain the tracts went immediately into a private room, and, kneeling down, told the Lord in plain simplicity exactly how much he needed to pay for the matter he had published in defense of his cause.

In a few minutes after his prayer was offered a young man came to the door, and upon being invited to enter handed Elder Taylor an envelope and walked out. The young man was unknown to him. The envelope contained some money and a little note which read: "The laborer is worthy of his hire," and no signature was placed thereon. In a few minutes later a poor woman engaged as a fish vender came to the house and offered a little money to assist him in his ministerial labors. He told her there was plenty of money in the world and he did not wish to take her's. She insisted that the Lord would bless her the more and she would be the happier if he would accept it, whereupon he received the offering, and to his surprise the poor woman's mite, added to what the young man had given him, made exactly the amount sufficient to pay the printer the balance due him.

The promise of the Savior, "Ask and ye shall receive," was not a mere saying, but a living reality with President John Taylor. To him the promise meant exactly what it said. He arrived in Liverpool Jan. 11th, 1840, and immediately commenced his missionary work, preaching, baptizing, organizing branches, and with his brethren regulating the church throughout the British Isles. He introduced the Gospel into Ireland and the Isle of Man, extending his labors into Scotland. He published several tracts, setting forth principles of the Gospel and refuting falsehoods. He corrected the proof sheets of the Book of Mormon, and with President Young and Elder Parley P. Pratt prepared and published the first edition of the Latter-day Saints' Hymn Book. After a very active and successful mission he returned to America, arriving in Nauvoo July 1st, 1841. Upon his arrival home he found his wife very near to death, being seriously ill. He called to his aid about twenty Elders. They administered and prayed for her and she was restored to health. In October, 1841, John Taylor and Elias Higbee were appointed a committee to petition Congress for a redress of the wrongs heaped upon the Saints in Missouri. He was also appointed by the Prophet to present the petition. Elder Taylor edited the last three volumes of the Times and Seasons, by appointment of the Prophet. He also edited and published the Nauvoo Neighbor. As well as attending to his high calling in the Apostleship, he was a city councilman, one of the Regents of the University, and Judge Advocate of the Nauvoo Legion, all of which he filled with ability and distinction. Elder Taylor was very firmly attached to the Prophet Joseph Smith. He often attended him in scenes of persecution and trial. When Joseph and Hyrum were taken to Carthage and lodged in jail on false charges, and promised by the Governor of the state protection from mob violence, and a fair trial, Elders John Taylor and Willard Richards accompanied them as friends, and were in the prison when the awful tragedy took place, which resulted in the martyrdom of Joseph and Hyrum Smith. Just before the assault made upon the prisoners, Elder Taylor sang the hymn, "A poor wayfaring man of grief." By request of Hyrum Smith he sang it the second time, although he expressed himself as not feeling in a very favorable mood to sing. Between 4 and 5 p.m. June 27th, 1844, an armed mob rushed up the stairs of Carthage jail leading to the apartment where the brethren were confined. They shot through the door, and a ball pierced the face of the Patriarch Hyrum Smith. It entered his head near the nose. He fell upon the floor, calmly exclaiming, "I am a dead man." While the mob were forcing the door open and pushing their guns through the opening Elder Richards held the door the best he could, while Elder Taylor parried their guns off with his walking cane.

Of a sudden the Prophet Joseph sprang to the window and leaped out. His motive in doing this could not have been to save his life, for he sprang into the open fire of his enemies. It must have been, as believed by Elders Taylor and Richards, to save the lives of the two last named brethren, by calling the attention of the mob from the inside to the outside of the building. His action had the desired effect, for instantly the mob rushed from the stairway of the jail to the ground below, and concentrated their murderous fury upon the Prophet, as he fell a martyr by the curb of the old well by the side of Carthage jail. Elder Taylor ran to the window and was shot in and near the thigh with four balls. He was about to fall out from the window when a bullet struck the watch in his vest pocket and forced him back. He fell upon the floor, not knowing at first what had forced him back, and thus providentially saved his life. Elder Richards, who escaped unhurt, dragged his body to a small room and covered him with an old bed. The mob soon dispersed in confusion, and as soon as convenient thereafter the wounded body of Elder Taylor was removed to Nauvoo, where he recovered, but carried one or more bullets to his grave forty-three years later. He was a man of wonderful vitality and nerve, bearing all physical pains, as he did trials and tribulations of another kind with fortitude unexcelled. Upon his restoration to health he resumed the performance of every duty, and was one with President Young and his brethren of the Twelve Apostles in presiding over the church. He helped the Saints in their troubles by every means in his power, assisted in the completion of the Nauvoo Temple, and suffered the trials of another great exodus when the Saints were driven from their homes in Nauvoo. He journeyed with the first company of the brethren to winter quarters, assisted in organizing the Mormon Battalion, and was from this point called with Elders O. Hyde and P. P. Pratt on a mission to Great Britain. He responded cheerfully, again leaving his family in the wilderness in tents and wagons. He arrived in England Oct. 3d, 1846, and performed an excellent work, in company with his associates regulating the affairs of the mission. He returned in the following spring and had charge of the large company of the Saints which entered Salt Lake Valley in the fall of 1847. In pioneer, exodus life, across the weary plains afoot and with teams, under trying ordeals, as in all other experiences, John Taylor was master of the situation. He cheered the Saints, by faith promoting anecdotes of past experience and history, with prophetic inspiration, pointed them to a future of long respite from mob violence. He could compose and sing hymns and pleasant songs with high moral sentiment embodied in them. One of the favorite songs he used to sing expresses the godlike love and charity of the man who had suffered even the shedding of his blood to vindicate correct principle. It was "Nay speak no ill, but rather speak of all the best you can." There was nothing in his nature and sentiments of a pettish or grovelling character. He spurned every sentiment that was low or dishonorable in thought, word or deed. His language and manner of address was always chaste and dignified to the very extreme. He spent two years in Salt Lake Valley, was active in founding and building the city of Salt Lake. He was ingenious in mechanism, and withal truly a philosopher under all circumstances. He built one of, if not the first saw mill in Utah, and worked in it himself. March 12th, 1849, he was chosen one of the Associate Judges of the provisional State of Deseret. In October, 1849, he was called on a mission to France, which he filled with marked ability and success. Upon his arrival in Boulogne, he was challenged to a discussion with several clergymen, the proceedings of which were published in pamphlet form in Liverpool and subsequently in Orson Pratt's works. His opponents found themselves utterly powerless to meet him upon Scriptural or reasonable grounds, and speedily resorted to subterfuges, lying and slanderous reports, all of which were refuted in a masterly manner by Elder John Taylor. During his mission the Book of Mormon was translated into French and German under his direction, the latter being published in Hamburg, where he introduced the Gospel. He also edited and published in France a monthly paper called L'Etoile Du Deseret, and in Germany a periodical entitled Zion's Power. During his labors several branches of the church were organized in France. He also wrote while upon this mission, and published it after his return, the sublime treatise entitled "The Government of God." He returned to Salt Lake Valley Aug. 20th, 1852. He labored with his hands, and traveled much, preaching the Gospel among the Saints. In 1854 he was elected a member of the Territorial Legislative Council, but subsequently resigned this position to fill a mission in New York, and to preside over the church in the Eastern States. At that particular time heavy attacks were being made upon the Latter-day Saints through the press. Elder Taylor published a paper called "The Mormon" in New York City, establishing his headquarters near the office of the noted writer and editor, James Gordon Bennett, to whose attacks Elder Taylor replied in such a vigorous manner as to surprise the anti-Mormon element in that city. His arguments were unanswerable, and as usual the opponents of the truth resorted to falsehood and buffoonery. He continued "The Mormon" until 1857, when he was called home on account of the threatened war against the Saints under the administration of President Buchanan. During the times and circumstances leading to the action of the government in sending an army to Utah, Elder Taylor was active and fearless in defending the rights of the Saints and denouncing the preachers and politicians who who were industriously circulating falsehoods against the Saints. His replies to Vice-President Schuyler Colfax's ungentlemanly and unwarranted attacks upon the Saints exhibit the fearless character of the man, as well as the clearness of his mind in penetrating the right and wrong side of every proposition under consideration. He was very active in his efforts to secure the admission of the State of Deseret into the Union. It was upon his return from the publication of "The Mormon" that President Young designated Elder Taylor as the best editor of a paper among the Latter-day Saints.

From this time on, for many years, his time was occupied in traveling, preaching, organizing and regulating the church in the various settlements of the Saints. He was many times a member of the Utah Legislature, and Speaker of the House. As a legislator he showed marked ability. He also served as Probate Judge of Utah county. He was present at the dedication of the St. George Temple, the first built in Utah. He took part with President Young in the organization of the Stakes of Zion. At the death of President Young in 1877, Elder Taylor was President of the Twelve Apostles, and in October, 1880, was sustained as President of the Church of Jesus Christ of Latter-day Saints and Prophet, Seer and Revelator to the Church in all the world. Apostles Geo. Q. Cannon and Joseph F. Smith were chosen as his counsellors. During the

(See Page 104.)

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SATURDAY, FEBRUARY 24, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

In the Conference report of Jan. 20th the East Tennessee Conference report was credited to Georgia, while the Georgia was credited to East Tennessee.

Elders in all Conferences should be more prompt in aiding their Conference Presidents with stamp money for the forwarding of papers. Many small amounts make a large sum, and it becomes burdensome to those who look after your mail if you are not prompt in doing your part.

Let us take up the chisel of Faith and mallet of Good Works, and pound, pound away upon the crude rock of worldly wickedness, chipping away all iniquity, and when we have polished the stone with Gospel truth, then with the finer tool of the Holy Spirit let us carve these words, "Seek intelligence, which is God's glory."

TOO MANY PREACHERS.

The following was clipped from one of our exchanges. It is an editorial in answer to the question, "Are there too many preachers?" which was discussed affirmatively by the "Interior." The exchange to which we refer took issue with the "Interior," its argument, in part, being as follows:

Back in the seventeenth century, the question might have been raised, "Are there not too many emigrants going to the United States? there are already ten times as many families on their way thither as the number of cleared farms." The imigrants would have laughed in the face of the objector, and have replied, "Yes, but not too many to clear the farms; and the more that go together, the stronger are we against our enemies." So at the present, while the number of ministers may or may not be in excess of the number of self-supporting fields, it is not in excess of the openings and opportunities for planting the Gospel.

In the days of Christ, He bade His disciples to lift up their eyes and behold the fields already white to the harvest. How many self-supporting Christian churches were there at that day open to the ministrations of the disciples? Not one. There was, therefore, according to the argument of the Interior, an over-supply of at least seventy ministers. And yet Christ bade His disciples at that time, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38. Christ thought that under these circumstances there was not an over-supply, but an under-supply.

The Interior quoted statistics showing that there are twice as many ministers in the north as there are self-supporting churches, and argued that this is one forcible proof at least of there being too many ministers. It was to this point that the part of the editorial quoted referred.

There is no question that the world needs more ministers, for the spiritual requirements of man demand them. If there be any truth in the Gospel of Jesus, and we know that it is divine, if its principles will develop and perfect our natures and eventually exalt us in the presence of God, we truly need more men to teach and administer those laws to the human family.

The promises made by God through obedience to the Gospel are so great and glorious that their worth is incalculable. Through the Plan of Salvation we are insured peace and satisfaction throughout all eternity. Our attributes and faculties are to be perfectly developed in righteousness, and in the presence of our Eternal Father we are to live and grow in love, in mercy, and in justice, by reason of the intelligence we gain from God.

The Gospel is calculated to gratify every pure appetite of our natures—to satisfy every righteous emotion of our souls—and to supply every demand of the faculties of our minds. In a word, it is to purge mankind from all that is impure, from all that is sinful and wicked, and to tone all the finer sensibilities of his nature with all that is virtuous and good, and eventually make his whole being companionable to God and His angels. His soul will be filled with love, with mercy and with justice, while his mind shall abound in the wisdom and knowledge of righteousness and godliness; a cord of unity will bind every heart—liberty will be extended and peace and joy will fill every heart. This is the destiny of the Saints of God—those who obey the Gospel of Jesus.

Indeed we need men to teach us the means to this glorious end; and to say that men who are able and authorized to make clear these principles are too numerous as to advocate a measure that will oppose God and damn and curse His children.

But the question is who is able and who is authorized to instruct mankind and administer the ordinances of the Gospel?

In the kingdoms of the world no man can teach law until he understands it from those who are familiar with the principles thereof, and no man can officiate in those kingdoms until he is first duly authorized to that end, no matter how small the office he holds may be. A perfect knowledge of the law and proper authority to administer it are absolute essentials for the qualification of all officers, and by these principles are order and unity preserved. The finite wisdom of man understands this. But notwithstanding their clear understanding on this matter the Christian world either wilfully or thoughtlessly ignores these fundamental truths, and through their disregard their "Christianity" is a splintered institution, full of contrary dogmas and vain conjectures, which not reason and confuse imagination, only perplex the mind, but also amaze

Instead of the ministers getting their knowledge of the Gospel from God through the means of revelation which He established for that purpose, they go to a thousand and one schools and learn a thousand and one Gospels (?) which they season with sophistry and fables and feed to the hungering souls for truth. And instead of them getting authority from God to officiate in the ordinances of the Gospel, they read Paul's or Peter's or some of the Apostles' commission, which never was intended for them, and feeling impressed to preach they usurp the ancients' authority and immediately proceed to business. Because God is more lenient than man, His authority is usurped and His plans for man's development trampled beneath the dust. But there will come a time when all men—ministers and all—will stand before His throne, who will be answered by Him, when they ask, "Lord, have we not prophesied and officiated in Thy name?" with "Depart from me ye workers of iniquity, I never knew you."

The deplorable condition of so-called Christianity, filled as it is with disorder, contention and strife, making as it does more infidels than worshipers of God, fostering jealousy, hatred and malice in the hearts of men, yea, and even staining the hands of its followers with the innocent blood of their neighbors (many of the Latter-day Saints have fell martyrs by the hands of modern "Christians")—such a condition as this convincingly proves that there are too many ministers—as they choose to call themselves. They denounce revelation, they ignore authority, and they spread confusion and error, and create malice and prejudice in the hearts of men, for the which, reason unites with the Interior in contending that there are too many so-called divines.

We invite all men to investigate the Gospel of Jesus Christ as it has been restored, in these last days, with its pure principles, for truly the channel of revelation is reopened and authority to act for the Master committed to man.

For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoiceth not in that which is given unto him, neither rejoices in him who is the giver of the gift.

Truth is obeyed when it is loved. Strict obedience to the truth alone enables people to dwell in the presence of the Almighty.

History of the Southern States Mission.

(Continued from page 89.)

August, 1895—

But three days of August had passed when death claimed one of God's noblemen, Elder Charles Scott Hall, of the Texas Conference. Elder Hall had been troubled with chills for about two weeks, but at no time was his condition considered dangerous. On the morning of his death he arose early and went out upon the porch, where he fainted. He was carried into the house by his companion, Elder Heber W. Perry, and cared for, but passed away in less than half an hour. Elder Perry telegraphed to the office for money to prepare the body for removal home. President Kimball left Chattanooga for Fort Worth, where on the 5th inst. he met President Campbell, of the Texas Conference, in charge of the remains. On the same day President Kimball started for Utah with the body, arriving at Salt Lake on the 8th inst. Here he was met by his brother, J. G. Kimball, and both accompanied the remains to West Portage and spoke at the funeral services. Elder Hall had been laboring in the Mission about ten weeks, and was a faithful and efficient Elder.

President Kimball's trip to Utah prevented his attendance at the West Virginia Conference, which convened at Two Mile, Kanawha county, Aug. 10th and 11th. All the Elders laboring in the Conference were present, President Samuel Brinton presiding. Public meetings were held daily, being largely attended by a very respectable and intelligent audience, who were fed the word of God as it fell from the lips of the humble Elders. It was the design to hold the conference in the neat frame church owned by the Saints on Two Mile, but on the evening of the 7th, through the work of a fiend it was burned to ashes. Conference was therefore held in an adjoining grove. On the morning of the 16th President Kimball arrived from Utah and immediately left for Haran to attend the Virginia Conference, which was held Aug. 17th and 18th. Although there had been some threats made by bitter opposers, no molestation was offered, and a most enjoyable time was had. A special meeting was held for the Saints, in which they were instructed in their duties pertaining to tithing and the word of wisdom, etc.

The North Carolina conference convened at Mount Airy Aug. 24th and 25th. Four public and three council meetings were held. President Kimball and all the Elders spoke with much force and power. The Holy Spirit was poured out upon the speakers, the spirit of conviction accompanied the remarks made, and it was a time of great rejoicing.

Thirteen Elders arrived from Utah on the 28th inst. After being instructed they left for their fields of labor.

Elder Mathonihah Thomas was appointed President of the Virginia Conference, to succeed Elder G. H. Wallace, released.

During the month there has been considerable sickness in the Mission, especially in the Texas Conference, where several Elders have been troubled with chills and fever. Several remarkable cases of healing have been reported, and a great many baptisms.

(To be continued.)

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith.—Gal. 5. By their fruits ye shall know them. Does your fruit show that you have the Spirit?

HOW ONE FOLK TALKED.

(From Deseret News.)

From Chattanooga, Tennessee, papers, just received, we learn that some controversy has been going on in that city over attacks upon "Mormonism," made in the pulpit of the First Baptist Church. It appears that Rev. E. E. Folk had been engaged to lecture there on the subject of which he claimed to have made a study, his chief means of information having been acquired during a visit of "nearly two weeks" in Salt Lake City.

His lecture consisted principally of a repetition of gross slanders and off color stories, with burlesques of "Mormon" doctrine and perversions of historical facts. The purpose in view was to check the influence of the "five-hundred Mormon missionaries," who, he stated, were laboring in the southern states.

The Chattanooga News, which published a very full synopsis of the tirade, also gave place to an interview with President Ben E. Rich in reply to it. This is an evidence of fairness on the part of that paper, which, with other courtesies of a similar kind, is much to its credit in these times, when it is unpopular to publish anything on "the other side," that is our side of the "Mormon" question.

Mr. E. E. Folk, in "coming back" at President Rich, mentions his visit to this city and his interview with the editor of the Deseret News, whom he mentions as "one of the Twelve Apostles," which is about as accurate as many other of his statements. As he has made this reference, we here present the facts concerning his conversation with the writer of this article:

His card, presented when he came to this office, bore the name simply of "E. E. Folk, representing the Nashville American." He did not mention or hint at his ministerial position. He posed as a newspaper correspondent. We gave him, by request, an epitome of the doctrines and organization of the Church, and answered a number of questions very frankly, until he drifted into a series of which we had type-written copies, that had been furnished to others of the genus Paul Pry by the clique in this city which is engaged in raking up gossip and scandal, for the pruient and impertinently curious, who come here to poke their nasal organs into private affairs, for the purpose of smelling out something that will suit the perverted tastes of sensation-mongers. We then expressed our doubts as to his status as a reporter or correspondent of a respectable journal, and told him that no decent newspaper man would engage in such work, and no reputable paper would want such matter for publication.

It was evident that he was not inquiring into "Mormonism" in order to learn the truth concerning the system, but was acting as a tool to dig up something to gratify his own desires, and to dish up for the delectation of the depraved who cover their cravings with the cloak of religion.

Of course he has made the most of his opportunities, and in retailing the gossip and dressing up in fantastic garb the few facts he gleaned while here, he has succeeded in exciting large congregations. In the language of the Chattanooga News, "a more sensational statement was never made in a pulpit." A few samples of his assertions will suffice, without repeating the vilest of his charges against the "Mormon" Church and people.

He revived the dead and decayed story about Solomon Spaulding having written the manuscript from which the Book of Mormon was "concocted." He claimed to have interviewed President Snow. By his request we introduced him to that gentleman, who held no conversation with him at all, but discerning his caliber, turned him over summarily to the editor of the "News," who treated him with far more courtesy than he deserved.

Folk gave in his lecture a pretended history of the "Mormons," in which he informed his hearers that in Nauvoo "no one could be arrested without the consent of the city council." That the purpose of Brigham Young in coming to this place, was to "establish a government independent of anything on earth." That this region was ceded from Mexico "much to the chagrin of Brigham Young." That the "State of Deseret was admitted to the Union," but "polygamy being openly practiced, statehood was taken away." That the "murdering of the body to save the soul was a principle of 'Mormon' belief." That it was "nothing unusual to find the 'Mormons' lying, cheating, stealing, and murdering in order to carry their point." That Brigham Young preached "he would send every Gentile to hell, and that they had better supply themselves with coffins while lumber was cheap." That "Mormonism" taught that "unmarried women will be mere servants hereafter." That "unquestioned obedience to the higher authority is one of the requirements of the Priesthood, and all who will not thus submit will be damned." That "no one but 'Mormons' will be saved." That in Utah, "if you were to hang a petticoat on a bush, half a dozen men would immediately make for it." That "in one county it was found that 75 per cent. of the marriages contracted were forced,' 'and in one city of 3,000 there had been no marriages for two years that were not forced."

In addition to these pulpit utterances the slanders and indecencies that have graced the columns of a local contemporary, were repeated by the ministerial purveyor of such material who came here under the guise of a representative of a respectable journal.

The shameless falsehoods we have reproduced, serve to show the character of the discourse and of the Reverend (?) gentleman who delivered it. We are told that some of the members of the church where it was preached, left the building in righteous indignation. It is surprising that any sane and decent person would remain to listen to such an harangue.

The truth is, Mr. Folk came here with the evident intent to gather up just such scraps as he fed out to his open-mouthed audience. He found folks in this city ready to supply him with what he wanted. The questions given him to ask of "Mormons," indicated his source of supply. The egotism which lends some persons to think they can learn all about "Mormonism" and the "Mormons" in a visit of nearly two weeks," found in him a prominent representative. His mind and tastes were of the kind to which the vile stuff he accumulated naturally gravitated. And now he can pour it forth into willing ears, and also pose as an authority on the subject, for did he not spend "nearly two weeks" in the capital of "Mormondom," and is not that fully sufficient to constitute him an anti-"Mormon" expert?

We learn from our friends in Chattanooga, that, as usual after such outbursts, attention is being attracted to the truth and the agitation is doing good instead of the evil intended. They should not be slow to follow up the advantages thus obtained, and by simply preaching the truth in plainness, without noticing the source of those defamatory utterances, they will gather in the honest and fair-minded, who cannot be deceived by the hirelings that have falsehood for their refuge, and who make merchandise of the souls of men. Meanwhile, Rev. (?) E. E. Folk is perfectly welcome to publish, in full, everything that was said to him in the interview with the editor of the Deseret News.

"In order to do anything worth doing, we must not stand shivering on the bank and thinking of the cold and danger. Jump in and scramble through as well as you can."—Sidney Smith.

A man who respects the opinions and rights of others has the love and good will of his fellowmen.

Mormons and Mormonism
By a Non-Mormon.

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(Continued from page 95.)

The growth of schools in Utah is full of evidence that the Mormons were the friends of education. Remember that for years there was no money in Utah, yet the people built houses in which they lived, as well as hundreds of meeting houses. The first meeting houses were "boweries"—posts set in the ground, a flat roof of poles shingled with bushes cut in foliage. I have seen several of these old places of worship. But as soon as practicable every ecclesiastical "ward" had its "dobe" meeting house, which was also school house. But "Utah's best crop" would soon overflow any ordinary Mormon meeting house and more school room would become necessary. On Sunday the Bishop of a ward would say:

"My brothers and sisters, we need more school room in this ward. What will you do to provide it?"

"I will give a team ten days."

"I will give a thousand 'dobes."

"I will give two weeks' work."

"I will give twenty bushels of wheat."

Thus it would go, and the school room would come as a labor of love and without the passing of a dollar. Today there are no people in the nation so eager to learn as are many of the young Mormons whom I have met in my travels about Utah. The State University, the public schools, all schools are full. The Mormon Church has its special schools, as other sects have in Utah, and their theology has its place in the studies, but the Mormons have no desire to introduce Mormon theology into the public schools and are opposed to the introduction of any other theology, as of course they should be.

MORALS.

In 1876 there were thirteen counties in Utah without saloon, brewery, gambling house, brothel, lawyer, doctor, beggar, parson or politician, and the population was exclusively Mormon.

In the winter of 1881-2 there were fifty-one prisoners in the Utah penitentiary. Only five were Mormons, and yet the Mormon population of the territory exceeded that of the anti-Mormon 500 per cent. From 1877 to 1882 the jail of Salt Lake county received only three Mormons. In 1881 there were 1020 arrests in Salt Lake City, of which 103 were Mormon men and boys and six Mormon women; 657 non-Mormon men and 194 non-Mormon women. In 1882 the number of arrests in the same city was 1561, of which 188 were Mormons and 1373 non-Mormons. In that year there were sixty-six barrooms in the city, and sixty of them were kept by non-Mormons. There were fifteen billiard and bowling rooms and seven gambling houses, all kept by non-Mormons.

The above, as well as the following statistics, are taken from "The Palantic," published by A. M. Musser. From the Utah penitentiary records for the year ending June 30, 1884, Mr. Musser showed that, with the population of Utah 88 per cent. Mormon and the non-Mormon population only 17 per cent., there were thirteen Mormon and seventy-eight non-Mormon prisoners—a difference of 600 per cent. in favor of the Mormons. Add to this the difference in percentage of population and we have over 1000 to one in favor of Mormon morality as compared with that of the non-Mormon population of that period.

It should be understood that the above statement is not intended to characterize the whole non-Morman population. All through the Utah years there have been non-Mormons here who were most exemplary people. They came in to stay, to engage in business, to make homes. They have never engaged in the local disputes. They have never been anti-Mormons. Because they would not join the raid against the people they were for years sneered at as "jack-Mormons." The criminal element referred to in these statistics as "non-Mormons," it is safe to say, should have been put down as "anti-Mormons."

When the first edition of this pamphlet was issued the anti-Mormon paper of this city and several anti-Mormon parsons of Utah and Canada undertook to answer these statistics by claiming that the Mormons referred to were all "Latter-day Saints," while none of the "non-Mormons" were "Christians." For answer I will say that the record shows that of the seventy-eight "non-Mormons" in the Utah penitentiary and referred to above, forty-five were members of Christian churches. To show that this class of Utah non-Mormons were not worse than Christians generally, I refer to statistics furnished the Deseret News recently by Ephraim Ainsworth.

In 1889 Ohio had 942 convicts in penitentiary—826 of them belonged to Christian churches. In 1898 Canada had 11,810 convicts—Catholics, 4,395 Church of England, 3,621; Methodists, 1,624; Presbyterians, 1,495; other sects, 698; Atheists, none. In 1896 the Kansas penitentiary had 343 Methodists, forty-one Presbyterians, sixty-one Campbellites, other sects twelve. In 1896 the Michigan state reformatory had as inmates 226 Methodists, eighty-four Baptists, thirty-one Episcopalians, twenty-eight Congregationalists, eighteen United Brethren, 229 Catholics, sixty-five Presbyterians. From the Tennessee state prison, no date given, is reported 873 convicts—870 Christians and three who would not state their religion. Thirty years ago a Unitarian minister named Hatch made a careful investigation of criminal statistics of the United States and Territories and published the statement that 7 per cent. of male convicts in the penitentiaries of the country were ministers. Utah has had her full share of them in the last thirty years, though she has kindly permitted them to run away, making no attempt to capture them save in the case of a parson who killed his victim, cut her body up and attempted to burn it. A reward was offered for him, but he is probably sending heretics to hell yet for Christ's sake. It is said "there are none righteous, no, not one," that is, we all "live in glass houses" perhaps.

Coming back to Utah morals—I have ben told by a physician of long practice here that veneral diseases are much more prevalent among Gentiles than Mormons.

If the faces of children are an index to the morals and self-control of parents, many Mormons have only to point to their offspring to prove their own general purity. Indeed, it would be difficult to find finer types of manhood and womanhood than are to be seen among the Mormons, and this applies as well to polygamous as to monogamous offspring.

Right here, at the risk of being misunderstood, I want to say a word about Mormon polygamy. It was not established for the gratification of "lust," as has been so often averred, but was, I think, a conscientious effort to improve humanity by sterpiculture. It was the only considerable effort ever so made among civilized people. I think it would have been better to have given it a scientific instead of a theological basis. In the country at large monogamous marriage has long been degenerating. With its degradation society must sink to conditions that must eventually, if not arrested, destroy our civilization. Religion may insure humanity against fabled fire after death, but it cannot breed out defects of will and taints of blood. Nobility of person, life, character is born, not made by creeds. Humanity can never be Godlike or fit for "the kingdom" until it is bred up from its sometimes lower than "beastly" level. Mormon polygamy was the beginning of such an effort. It has been killed by ignorant prejudice. But soon or late the world will see the infinite need of wisdom and science in the production and development of children, and then it will be understood that the marriage system must be reconstructed. Mormon polygamy was not the "beastly" thing a nation of adulterers called it. It grew out of the belief that life is eternal, that there can be no marrying in the future life; that women not married here can never marry, but must be the servants of those who were married on earth for all time here and hereafter. It grew out of the belief that woman gains her "exaltation" in the kingdom with her husband, and he in part through the excellence of his family. It was the Mormon women who wanted polygamy. But no woman would enter that relation through "lust." She could only enter it by conquering her passions, and in doing that she prepared herself to become a divine mother. It is only when women can learn to do this and compel men to respect their rights in gestation, as all other female mammals do their mates, that mankind can be saved—from itself. I am not advocating Mormon polygamy, but the physical improvement of humanity as the natural and also the scientific basis of mental and moral improvement. Sometime this great truth will receive the recognition denied it now.

I come back now and say that, taking polygamy and all into careful consideration, the morals of the Mormon people have always been as good as the best in the nation, and through the thirty-two years when the population of Utah was almost wholly Mormon and "this people" had not come under the influence of those who wanted saloons, brothels and dance halls opened to tempt young Mormons, their morals were infinitely superior to anything to be found in the ragtag-and-bobtail element that for years existed on the western frontier and found in Utah the only oasis of the mountains.

(To Be Continued.)

A FOND GOODBYE.

A fond goodbye,
God sends thee forth.
A favored one thou art
Heaven's message to impart!
Be brave and firm; be pure and true;
What man has done, that man can do.
A fond goodbye!

A bright goodbye.
Where courage fails draw near to heaven
"Ask" receives the promise given.
Thy mission's field—with quickening pace
Toward Zion turn thy longing face.
The test is o'er and he has won
A mother's truest—a sire's "Well done."
Home, home again, praise God above
For life and all His wondrous love.
A bright goodbye!

—"Ben Bolt."

SEARCH THE SCRIPTURES.

BY JNO. S. SEARS.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. (John 5-39.) How often in traveling among the people do we meet those who say they have read the Bible from the time when they were mere children, telling you with pride that they have read the Scriptures from beginning to end many, many times. These people will trace the genealogies of many ancients, and can tell you much about the Prophets of old, as far as revealed by Holy Writ; yet how few know the true plan of salvation, as laid down by our Lord; claiming to believe in Paul's writings, yet contrary to his teachings will they give heed to fables and genealogies which minister questions rather than godly edifying. From among the thousands, yes millions of people who read the Scriptures, how many "search," as commanded? How many can tell what should be done to be saved? Christ meant that all of God's children should obey the one plan, and pass through but the one gate, if they would gain desired salvation; for truly His plan is universal and justice forbids salvation save by that one way—the straight gate; for wide is the gate and broad the way that leadeth to destruction, and many there be which go in thereat. How different the roads. Two young men having grown to manhood, under the care of a loving mother, left home to battle for themselves. Journeying together for some time, finally they separated, each choosing a different path. The broad road having been trodden so much was very easy to follow, besides everything seemed so beautiful while looking along its flower-lined course. The air being filled with perfume, the people wearing their fine broadcloths, silks and finery added enchantment to one of these young men. As he journeyed along all seemed gay and happy, money, wine, etc., were much in evidence. On, on, did the mass of people go, and as this young man continued, what in the beginning seemed a pleasure was now tiresome; murder, robbery and evil deeds could be witnessed on all sides. Many would turn and retrace their steps, but no the surging multitude pressed forward, not seeming to care for the consequences. He that chose the straight way could tell a far different story. The path being very seldom traveled, was dim and rough, being lined with rocks, thorns and briers. Entering upon the path the other young man journeyed on, stumbling and falling; often bruising himself, yet arising again, and continued on. Satan appeared and tried to lead him astray. For, said he, why travel upon this rough path? Why not take the broad one, so easy to follow? Do you not know it is very unpopular to be seen upon this path; can you not see those people pointing the finger of scorn at you, hear them mocking and laughing? "Get thee hence Satan," and plodding his way along he went forth to receive at the end of his journey the plaudit, "well done, thou good and faithful servant."

There is as much difference between reading and searching the Scriptures as there is between digging a hole and mining. Nature bids all search out her riches, but suppose a man desiring to find gold should shoulder a pick and shovel, and going to the mountains should start picking away at mother earth without respect to location; what else could be expected but a failure? How different would the true prospector proceed with his labors, searching here and there, studying well the strata and noting well the ground, formation, etc. When once started aright, the vein is found and riches crown and repay for every effort put forth in truly "searching." The plan of salvation is plain indeed to them who will but do the will of the Father. Search as commanded, and when you have found the true plan, obey.

THE DARK AGES.

BY. A. ARROWSMITH.

(Continued from page 96.)

The TENTH CENTURY was a period of unrest, the world being full of turmoil and disunion.

In the year 912, Rollo, the Norwegian, a famous pirate, and the son of a count being banished from his native soil for his many lawless acts, gathered a band of Normans and overran France. To secure peace Charles the Simple, King of France, gave Rollo a dukedom and great possessions, also his beautiful daughter, Giselda. The conditions were first peace, and second, that Rollo would embrace Christianity.

Rollo accepted the terms proposed, was baptised a Christian, was renamed Robert and became the founder of that great line of dukes who dictated the state affairs of nations in after years, who invaded England under Duke William, defeating Harold at the battle of Hastings and secured the English throne, gaining the title of William the First, the conqueror.

At this period the Ottoman empire was established on the ruins of the Saracen Dominion by the Turks, driving them from Persia and the East. Palestine and the Holy Land was and is still under the dominion of the Ottoman empire, the inhabitants of which are the followers of Mahomet. The Christians, who at this time were very fanatical, bigoted and headstrong, were determined to wrest this sacred ground from the Mahometans, and the authorities proposed the crusades to drive the Crescent, the Mahometan emblem, from Palestine and substitute the Cross.

When Mahomet was exiled, the moon was in its first quarter, and on account of his peculiar views, he took this token as his emblem, and the Crescent has since been looked upon by the Mahometans, much as the Cross is by the Christians.

The historian speaks of Christianity, in this age of the world, as a rotten system.

One of the Grecian Patriarchs, Theophylact by name, became vastly wealthy by selling church offices. He had agents employed in selling images, which were much sought after. He is said to have been a great lover of horses and dogs, having at one time over two thousand hunting horses to which he fed nuts, dates, dried grapes, steeped in wine, to which he added perfume. It is said of this extravagant pontiff, that while celebrating High Mass on holy Thursday, his groom brought him the joyful news that one of his favorite mares had foaled. He was so elated that he immediately threw down the lithurgy, left the church and ran in rapture to the stable. After having expressed his joy at the event, he returned to the altar and finished the divine service.

The above event shows the worldly nature of those in high ecclesiastical positions in the Greek church.

The same authority says, that degenerate and wicked as these Patriarchs were, they were less profligate and indecent than the Roman Pontiffs, who indulged in all sorts of indecencies and immoralities. They are declared to have been monsters and not men. Sergius the Third, was an adulterer. John the Tenth, was placed in the Papal Chair by the Empress Theodora, the splendid Queen of Byzantium, who was a lover of John. He was finally murdered by order of Marozia, the daughter of Theodora, who had a bastard son by the Pontiff Sergius the Third. This son was placed in the Papal Chair, and took the name of John the Eleventh. Such were some of the so-called successors of St. Peter.

This century was conspicuous for the number of Roman Popes who were crowned and uncrowned, at the pleasure of the great Emperors of Germany,—the Othos.

The custom of changing the names of the Popes upon election, commenced and was adopted in the year 996, thus we have so many Johns, Leos and Gregorys.

Concubinage and Simony, or the buying and selling of church offices, were indulged in, by the clergy and the election to ecclesiastical positions, did not depend so much on the qualifications of the applicant, as on the ability to buy such office, for they were bought and sold to the highest bidder. In consequence many times the most stupid wretches were raised to high positions in church and state.

The century generally was in a deplorable state of illiteracy. The laity were frightened into religeous fervor by the terrible depictions of hell. Purgatory was pictured in horrible colors before the poor ignorant people, who believed they could only escape the torments of the damned through the prayers of the clergy and of departed saints, which could only be obtained by paying money, or its equivalent.

Regions of the damned were obdurate to all but the Priests, and their influence only, could release a soul from this most terrible place.

The rosary was instituted at this time, and takes up considerable time in the Roman Catholic worship. It is a very prominent feature in their service, and consists of fifteen repetitions of the Lord's prayer, and 150 salutations, or ave marias for the Virgin Mary.

Many people during this century, believed that the day of judgment was at hand. The 1000 years spoken of in the 20th chapter of Revelations was generally looked upon as the great winding up scene, and as this was the Tenth century, the great day of judgment was looked for daily by the poor fanatics; they lived in dread of the torments which were looked for at the termination of this life, and the coming of Christ. This superstition spread, so that numbers sold out their possessions, gave the proceeds to the church and removed to Palestine, where they expected to receive Christ, and be prepared for His coming. If an eclipse occurred, or anything unusual happened, the cities would immediately be vacated by these cowardly Christians; they sought the rocks and caverns for shelter, where they might hide themselves from the great anticipated display. General confusion reigned and dispair was depicted on the blanched and terror stricken countenances of the populace, who sacrificed their earthly possessions to the church, while endeavoring to obtain spiritual preferments. In consequence of these dismal forbodings, the church became very rich. It certainly was a profitable misinterpretation of scripture for the prognostications of the corrupt clergy was so generally believed.

The coming of the Lord Jesus, and the ushering in of the Millennium, or 1000 years of peace, when Satan will be bound, has been anticipated and looked for, ever since Jesus ascended from Bethany. Paul said, "that day shall not come, except there